

# THE ONYX

VOLUME 1, NUMBER 14

AUGUST 21, 1973

NORTHEASTERN UNIVERSITY, BOSTON, MASS.



(A BOB GITTENS PHOTO)

"Thus, my true Brother, dream-led, I  
forfiend the anathema, following the span.  
I hold my head as proudly high  
as any man."

— James David Corrothers



LES SHELTON: "I don't defend the system."

(A Dee Satterwaith Photo)

## Financial Aid Overview

BY RENEE HOLMES  
ONYX STAFF

Financial aid plays an important role in the lives of most college students across the United States and students who attend Northeastern University are no exception to the rule.

The financial aid office, located in room 252 of Richards Hall, houses several counselors who answer questions students have and prepare financial aid awards.

Les Shelton, one of the counselors, handles the majority of the Black upperclassmen and a few white and Chinese students.

According to Les, the financial aid plan that Northeastern offers is unique, when compared to other universities and colleges. The reason for this difference is that Northeastern grants a student financial aid based on 100 percent of the student's need.

Shelton said that most Black students are getting a fairly good deal from financial aid compared to what the Black students at other colleges are receiving.

The basic way that the financial aid program works, is that the student fills out the application form and a Parent's Confidential Statement. The College Scholarship Service in Princeton, N.J., processes the PCS and sends it to the financial aid office with a code which designates the amount of financial aid, to a certain extent, that a student should receive.

This procedure is the one that all students have to go through, Shelton said. He also noted that the financial aid program will basically remain the same for the upcoming school year Sept. 1973-June 1974.

One of the policies of the financial aid dept. is that the upperclassmen do not receive money for three quarters in the same school year. The only exception is if the student is in school that third quarter for academic reasons.

"Financial aid is no more than 20 percent loans ... but it is a student goes full-time, that's a different story Shelton said."

Shelton admitted that there is deliberate discrimination against students who attend school full-time, the reason being that since Northeastern is a co-op school, the students should go on co-op. Shelton explained that NU students as a whole make approximately \$2 million on co-op a year and of that amount, a "good

percentage" is expected to go towards deferring the cost of the education.

Many students of NU believe that the Federal government allocates funds to the school on the basis of the number of minority students that attend the school or will be attending the following school year.

Les pointed out that this is incorrect and that the Federal government gives the funds to Northeastern to be used for certain educational programs such as nursing and engineering.

Another of the complaints that many students have is the belief that they are not receiving adequate aid.

Shelton, who is considered one of the "liberal" counselors, said that Black students are not guaranteed tuition and that all financial aid is distributed on the criteria of need.

"I don't defend the system, but I am just not in the position to burn it down," he said.

Finally there is the complaint of disparity in the allocating of the financial aid to students. Many students maintain that there exists a favoritism in the designating of financial aid.

Les, however, holds that when he came to the financial aid office, in 1971, there was much more favoritism than there is now, if there is any existing at all. He expressed his doubt that favoritism plays an important part in the allocation of funds.

He cited results from a 1972 random poll sampling the accuracy of financial aid forms submitted by students. The results showed that approximately 60 percent of the Black students had lied on their financial aid applications compared to 30 percent of the white students.

"The system isn't as flexible as it could be ... pretty bad history with dealing with Black students." He also stated a general problem that he has with the Black students, Shelton said, "one of the problems that I've found is that Black students try to catch up."

"Catch up" means that a student takes his earnings from a co-op job and uses it to help his family situation at home.

Shelton said that if a person was not able to save the claimed amount, that he would "more than likely" give the student additional financial aid.

Among the basic forms of financial aid that are

# Profiles: Jeannette and Frances

BY BARRON COX  
ONYX STAFF

To most of the residing Northeastern University students the names Jeannette James and Frances Howell mean relatively little, but to the many commuting students these names are associated with the friendly smiles and warm hellos of two very charming sisters.

Jeannette, formerly of Baltimore, Md., now lives in the Back Bay section of Boston with her eighth-year-old daughter and holds the position of Assistant Manager of the Faculty and Staff Cafeteria, operated by the Northeastern Food Service Division of Servomation, located in Churchill Hall.

Jeannette came to N. U. in 1967 after management disputes with the Servomation Food Service of Boston University. She

attributes her success at NU to a Black Man, who also worked in the Churchill Hall Cafeteria.

Jeannette said that she would like to thank him for "Pulling me from behind the register." She said that she has found no conflict with the manager, Peter Nardini, while working in her capacity as the Assistant Manager.

Jeannette believes that there are no hassles because, "he (Peter Nardini) knows I can hold my own, he feels confident that the place will be in one piece when he returns."

Jeannette hopes someday to return to school and obtain a degree in business.

Frances Howell, who hails from North Carolina, now lives

in the Dorchester section of Boston with her husband and child. Frances, who is a cashier at the Student Center Cafeteria, came to N.U. after leaving her job with an Insurance firm, which she says, "I did not like it, so I came to NU where the atmosphere is more pleasant and where I'm not the only Black."

Fran recalled a small episode of racial differences with the former cafeteria management at NU while working as a secretary, but has found no problems now that she is working as a cashier. Fran describes her job as "really beautiful, I like it."

Fran hopes someday to return to the South, where she and her husband plan to open a night club.



FRANCIS HOWELL AND JEANNETTE JAMES

(A Bob Gittens Photo)

## Community Health Service, Surviving

BY RENEE HOLMES  
ONYX STAFF

The city of Boston has nineteen health centers, some are well known such as Boston Evening Clinic, others, like the Whittier Street Neighborhood Health Service Center, is not too well known outside of its local community.

But the Whittier Street Health clinic is open to all residents of Boston, regardless of income. Among the services offered at the clinic are gynecology, family planning, dental care and optometry.

The staff of the clinic, according to its administrator Keith Moore, has seventeen professionals, not counting the public health doctors.

Prior to 1967, the center was only a dental-optometry and "healthy baby" clinic, with each one operating as a separate entity.

The 1967 Social Security Act enlarged the services offered by the center. In 1972, the center got its first administrator, Moore, whose job it was "to build a full comprehensive health center."

Until August of this year, the center was free to all, except for Medicaid patients. The majority of money that the center received in the past has come from the Federal government and

Medicaid reimbursements. Now, the clinic will charge \$6 for a first visit and \$3.

For each following visit. The only services that are charged, however, are obstetrics, optometry and maternal infant care.

According to Moore, the reason for the cost is that the Federal government insists that the clinics and health service centers should be self-supporting. He also pointed out that the money is a "contribution and justification of sincerely trying to support ourselves in some way."

By 1975, the clinics and health service centers will no longer get their funds from the Federal government. Instead, it will come from the state, under the revenue-sharing plan. Moore said, "the clinics in Boston will probably get less money ... because it has to be shared through the state." He maintained that more funds will go to rural areas under the revenue sharing plan.

Despite the fact that the clinic is charging for services, the majority of the income will still be coming from Medicaid patients. The clinic also services students, welfare recipients as well as middle class patients. However, Moore emphasized that despite new costs, the clinic would not turn anyone away for not having the money to cover the cost.

Some of the things which the clinic hopes to offer in the "foreseeable future" are mental health care and dental services for adults. Now, the clinic only offers dental care for children up to 13 years. The reason, for enlarging the already broad services is that, "primary care is best delivered in the community than in the hospitals," Moore said.

This is also the basic philosophy, which the clinics were developed under.

The Whittier Street Neighborhood Health Service Center is located at 20 Whittier Street, Roxbury. Since no service, except dental care is offered throughout the day, appointments should be made by calling 427-0500.

HELP

A

BROTHER

Continued on page 4



# The WOMEN AT WILD

BY KAREN STANTON  
ONYX STAFF

A new "sound wave" has hit Boston radio with a force that is still causing "vibrations," especially in the Black communities. Ruth Grant and Pamela Patrick, news commentators at WILD radio station, are the two forces causing the strong "air frequencies."

Ms. Grant, a most energetic woman, broadcasts a daily news program over the black-operated radio station. She said, "I'm relatively new to broadcasting, but I've always wanted to be an announcer ... ever since I graduated from high school."

"But, Blacks didn't have the opportunities then as they do now, and so people, friends, teachers, and relatives, tried to discourage me, but this was something I just wanted to do."

Ms. Grant said she took all the drama and public speaking courses that were offered while she was still in high school ... "and my extracurricular activities always centered around drama and public speaking."

After completing high school, she attended the University of New Rochelle as an English-Public Speaking major. She stayed there for some three years, "but at this point, I guess I became a little discouraged. So, I got married."

Here, her career plans took a slight recess. "I was trained as a legal secretary, and worked at this for some time. At the urging of some lawyer-friends, I seriously considered law school, but, I continued as a legal secretary, and attended broadcasting school at night. It I couldn't get my pie in the sky, I was going to be happy with the crumbs," she noted.

With a strong will and a lot of determination, Ms. Grant started her career plans once again. She said, "I enrolled at Career Academy, a home-study-training course, and I think this is the best way to learn broadcasting."

"The course was wonderful; it taught you everything you would need to know about broadcast-journalism: interviewing, how to handle feedback shows, children care, women shows ... it provided experiences at doing all these things."

When she finished the course, Ms. Grant said she had mixed feelings. "I thought this was the end. I had done about everything I could, and was beginning to think I was too old for a career in broadcasting. But, it was actually my contacts and associations through Career Academy that placed me at WILD. So, here I am."

On being a good newscaster, Ms. Grant said, "Knowing how to condense and edit is helpful. Occasionally, I go to newspapers for stories, and do entire rewrites on the premise that people don't read the whole newspaper. The most important stories are picked out, and the most important parts of the story are condensed into a good radio-news story."

"However," she continued, "I usually seek out of my own stories. Once you get into this business, people readily



Ruth Grant: "Here I am."  
(A Bob Gittens Photo)

contact you with stories. I've set up an office at my home, and people frequently contact me there."

A classical-music fan, Ms. Grant noted that she would love to expand her career. "If I wasn't a news commentator, I think I would have a classical music show. It would just be an extension of what I like to do, broadcasting, with something I like, classical music."

She also said, "As a news commentator, I don't like to depend too much on wire service for 'reading' news. You can't understand the wire news as it comes over. It has to be rewritten. I can not allow myself to sit and read AP copy as it comes over."

Calling herself "the most ambitious ol'tomatoe you ever saw," Ms. Grant concluded that there is still a lot she wants to do. "Naturally, I am grateful to WILD for giving me my first opportunity, and I just want to be able to say I've contributed something to help unify the Black community through my work in communications."

"Boston really has a great group of Black people ... who reach out to help you, or just out to you. And I love them all ... every one of them."

Another force at WILD's news department is Ms. Pamela Patrick. A young, highly talented woman, Ms. Patrick works at WILD as a part-time news commentator. She said, "I'm studying communications at Emerson College, and plan to graduate in June, 1974."

"A native of Boston, Ms. Patrick also has experience as an actress. 'I was a regular on 'Brother Love,' a

comedy show with a message. The show was produced by Steve Hussein, who had also produced Black News, where I had also worked as a commentator-reporter."

As a part-time reporter, she said, "I haven't had the opportunity to do any field reporting yet, but there are other things that have to be done. I usually broadcast Saturdays between 7 a.m. and 1:30 p.m., and there are rewrites, press releases and public announcements that also go into the show."

She explained, "It takes practice to write a story easy for the listeners to understand. I try to make it sound as conversational and informal as possible. All our broadcasts are live, so practicing is important."

Ms. Patrick said she hasn't encountered too many obstacles in her career. "The only obstacle is trying to develop a style in writing and reading copy over the air. The communications field is opening to women, especially Black women." She also commented on the differences in radio and television. "Working for television news is mostly field reporting. It's quite a change."

As of now, Ms. Patrick said her future plans are "trying to pursue a career in journalism-communications. Once that is developed, maybe I can start thinking in more definite terms."

Two Women, Two Black Women in Communications: Ms.'s Ruth Grant and Pamela Patrick ... what they are doing through their communications' work can, and should only be described as: WILD.



Pamela Patrick: "Practicing is important."  
(A Bob Gittens Photo)

HELP

A

SISTER

## The Man at The Bay State Banner

BY JOYCE CLARKE  
ONYX STAFF

A somewhat fading picture of William Monroe Trotter, late editor of the famous Boston Guardian, sits squarely in a chair facing his protege and successor, Melvin Miller, editor and publisher of the Bay State Banner.

In the early 1900s the "Negro" press was interested in keeping the "Negro" public informed of the vital issues of that day, as well as creating an appropriate forum for the voicing of Negro sentiment on such issues. Today the objectives of the Black Press are still the same; and in this New England state Blacks are kept informed by the Bay State Banner.

Back in 1964 urban renewal in the bay state was in full swing. Community groups were organized but they had no means of communicating with Black residents en masse. And this is where Mel Miller comes into the picture. It was his idea to start a newspaper for just such a purpose.



Mel Miller Editor of the Bay State Banner  
(A Bob Gittens Photo)

By the end of 1965 he was developing the paper on a part time basis, but by 1966 it was apparent that the newspaper needed Miller's full time attention. He took a leave of absence to "help it get over its difficulties," and he's been on the job ever since.

Currently he divides his time between the newspaper, his recent appointment as conservator of the Unity and Trust Bank, his wife, Nancy, and son Damon.

Miller did not start out his higher education as a journalism major. He graduated from Harvard with a degree in Economics and from there attended Columbia Law School. He got to practice one year as an Assistant U.S. Attorney before he took on the Banner.

The Bay State Banner has always been a weekly. In 1969 the format and size were changed though, as it appears now. Like most ethnic newspapers circulation is built slowly; according to Miller, "It grows gradually as people become more community oriented."

A number of newsstands in Roxbury carry the paper and it can also be received by mail subscription. Miller points out that newsstands in the Black community are a problem. First, he says, many stores close early, sometimes before residents arrive home from work and secondly because of internal crime in the community, the publication's major problem. Often the newspaper truck drivers are robbed of their collection before they can get back to the office.

In 1968 Miller was jack-of-all-trades at the Banner. He says he wrote the whole paper and sold the ads. Now he sticks exclusively to writing editorials. He is currently operating with a staff of 12 to 14 people, which includes stringers and three staff reporters, two of which are women: Kay Bourne and Cynthia Bellamy. The Banner also uses freelance photographers. In the production department Banner publications does its own typesetting, eliminating one phase of the printing operation normally done by an outside printer.

There were two reasons, Miller says, why he named the paper what it is instead of giving it an ethnic one. First he says he wanted a name not previously used and secondly he didn't envision limiting his readership to just the Boston area.

A cross-section of ads appears throughout the 24 pages of the publication, informing the community of cultural events and community services. The classified pages give a fair sampling of who really are the equal opportunity employers and equal housing opportunity landlords.

Miller said that the Banner refuses to carry ads where they've received complaints from readers who were mistreated after answering the ad through his paper. His policy is to screen all ads for tastefulness.

It was the Bay State Banner who was first among major Black publications to do the Roving Camera column. In order to insure objectivity the paper takes the first six answers received. Reflecting

Continued on page 4





Members of the Black Caucus are flanked by community people.

(A Bob Gittens Photo)

## The Black Caucus and Redistricting

BY SHIRLEY ETHEREDGE  
ONYX STAFF

In recent months a flagrant debate has ensued in the Massachusetts State House over the issue of "redistricting."

The problem lies in the fact that Boston's Black community which makes up 16 percent of the total population, is a contiguous area that has historically been divided into four separate districts, thus diluting the political strength of neighborhoods of common interests and needs such as solutions to unemployment, underemployment, crime, housing, poor police protection and the lack of good education and health.

In drawing up plans for redistricting the common racial and ethnic heritage of these communities have also not been fully appreciated. On these two basic issues the courageous members of the Black Caucus: Rep. Royal Bolling Sr. (D Roxbury); Rep. Royal Bolling, Jr. (D Mattapan); Rep. Doris Bunte (D Roxbury); Rep. Bill Owens (D Mattapan) and Rep. Mel King (D South End) have stood firmly together in order to get a Black district. Not only to maintain the integrity of Boston's Black community but to make it possible for Massachusetts to finally elect a Black senator.

The redistricting began in March of 1973 when the Massachusetts Senate Election Laws Committee drew up a plan which broke up the Black community into five different districts making it an impossibility to elect a Black senator; in response the Massachusetts Black Caucus drew up their own plan which re-united the Black community.

In general the Caucus' proposal was well accepted in the House of Representatives until alleged political pressure from within the House caused much of the potential support to be subverted; the Caucus' amendment was defeated 126 to 100.

Criticisms of the Caucus' amendment was that it broke up already existing districts. Yet even the first proposal of the Senate Election Laws Committee was unacceptable to Governor Sargent. He vetoed the plan as unfair

because a Black senator could never be elected under the plan's arrangements; the House upheld the governor's veto.

Thus, the Senate Election Laws Committee returned to the drawing board to come up with a second plan, worse or just as unfair as the first. The proposal was to combine Mattapan with Brookline along with portions of Roxbury.

This provision put one distinctly middle class community, Jewish, with a Black community which would inevitably involve a conflict of interests.

In this situation 60 percent of the adult voters of the proposed district would be white even though the combining of Mattapan and portions of Roxbury would give the impression of a Black majority population wise. Also important is the fact that 50 per cent of Roxbury's population are children, therefore non-voters.

Satisfied, the Black Caucus also submitted a second plan which was designed not to sacrifice any incumbent's district yet create a Black senatorial district.

In protest to the espoused liberalism of the Democratic Party the Caucus considered joining G.O.P. The Senate barely passed this second plan and it was referred to by some in Congress as the "ugly option," which luckily did not pass in the House.

The confrontation resumed on July 16th after the Congressional two-week vacation: the Caucus continually agitated for the 100 percent Black senatorial district. A blueprint for fair redistricting was submitted to Congress that was designed by a non-partisan coalition, a Democratic Study Group and Congressional Republicans.

The Senate Election Laws Committee also emerged with a third plan which did in fact create a Black district, but it's fault was that it also divided present Black wards into two or more sections, with one portion going into the creation of a Black district but still putting segments of the Black population into other predominately white districts.

The Black Caucus, was not deceived by the visible fact of

an all Black district and realized no real senatorial district was really constructed.

On July 30th a compromise in the form of an amendment was submitted. At the present time both Houses of Congress have passed the much revised edition of the Redistricting Plan; the last and finishing touch will be Gov. Sargent's signature if he intends to sign the bill.

The Black Caucus through a diligent and unified effort have certainly shown their minority influence as a strong one and have avoided the overt political gerrymandering that has continually occurred in Boston's Black community and deprived Black people in Massachusetts of representation in the state Senate.

THE BOSTON GLOBE  
REPORTED LATE LAST  
WEEK THAT THE  
REDISTRICTING PLAN  
WHICH CREATED A  
BLACK SENATORIAL  
DISTRICT PASSED  
IN A SENATE ROLL-  
CALL VOTE

LES Continued from P. 2

available to a student are National Direct Loans, Nursing Scholarships and Loans, Educational Opportunity Grants and work-study jobs.

Last year, work-study jobs were cut because the Federal government did not give Northeastern the supplementary money that the school was counting on.

This year work-study jobs will be financed from actual money on hand at the beginning of the fiscal year, July 1st.

What this means is that the amount of work-study jobs this September will be less than the amount in September 1972.

## Picnics... And All That

BY DONNA DEANS  
ONYX STAFF

Early Saturday, July 14, 100 or so Black students mostly members of Afro's Project Ujima (pre-frosh and tutors), summer school students, co-op students like myself who were ready for a day away from the city, and various other people boarded two buses and headed for N.U.'s campsite in Ashland, Mass.

The Afro-American Institute sponsored a picnic there, and in most opinions, "it was a smoker!"

The bus ride was uneventful (most are). After arriving though, everyone went through a slight re-orientation process, becoming familiar again with trees, grass, flowers and all that other stuff. Some students were found wheezing uncontrollably as their lungs filled with a foreign substance: fresh air!

Other people stretched out on blankets with shades on and sun tan oil (!) and proceeded to take life easy in the country. Many hearty souls ran inside the field house and actually got basketballs, volleyballs, tennisballs and such and ran around in the ninety-degree sun exercising, all in the pretense of having fun.

Well one can't imagine how much exercise I get just by walking up three flights of stairs to the "ONYX" office, so I found a nice shady area and proceeded to nod out, dealing only with the little black things that crawled, flew and otherwise made me paranoid.

Folks generally scattered about and found their own fun. One thing brought everyone back together though, food!

Lunch was typical picnic fare, hamburgers, hot dogs, baked beans, potato chips and punch. People sat on the bench and tables relaying their new found experiences to each other. Rain came however, and forced everyone to pick up their food and seek shelter in the field house. Once inside, James Brown (records that is) managed to out shout the thunder and lightning and NU black students true-to-form, started to party; bathing suits, wet towels and all. People were really getting down thanks to the foresight of some MIT students who brought along some records (that's why they're at MIT, right?)

After awhile the sun decided that it couldn't break the spirit of 100 partying sisters and brothers so it came back out again. After dancing and sweating, everyone was ready to head for the water again.

There was a heated game of water football, and while no one had to worry about mud or dirt or hitting their head on a field, it was kind of hard to run for a field goal and throwing water in your opponents eyes was a personal foul. Oh yes, a pile-up on the ball carrier was a definite foul!

Someone (in the water, naturally) decided that the people sitting on shore, all snug and dry weren't really enjoying themselves, so those concerned folks took it upon themselves to introduce everyone to the water whether they wanted to or not.

Many behinds bounced into the water, including this reporter's who, by the way can neither swim nor float.

Dean Roland C. Latham made the mistake of innocently and unknowingly walking down to the lake when there was a lull in the excitement and everyone was a potential dunking victim. After being seized and "baptized", Dean Latham went the way of most worldly sinners, under the brine. After shaking the water out of his ears and eyes, one of the first things he said was, "Let's get Ricks." Talk about your professional courtesy. This seemed to grab everyone's interest so as Dean Ricks was innocently engaged on the tennis courts, an elaborate plan was devised to include him in the aquatic adventures. When Dean Ricks finally did come down to the lake (by request of a trusted friend) he was immediately snatched. He was carried off by a group of students and also baptized" then heaved into the water.

After the swimming and dunking there was more partying and the cutting of the watermelons naturally. Finally students were ready to head back to the city.

Folks came home darker, (who says we don't tan?), and exhausted but happy. And after a day in the lake and the rain, as everyone is rubbing Vaselline Intensive Care Lotion on their tired bodies, one realizes why it is called "Ashland."

## Miller

Con't. from page 3

on some of the varied answers he's come across, Miller says, "it gives you a good idea of what opinions are on the issues." The questions are made up by the photographer who snaps the speakers, Bob Hale.

For quite some time now Miller says he's been trying to get a number of key staff people to handle more of his responsibilities so he can be free to do other things. In the past he says he's trained people to be good professional journalists and subsequently they left his employment, usually for higher paying jobs. Miller says he doesn't blame them, but no doubt it doesn't do the continuity of his paper much good.

Probably unknown to many of the Black Boston residents is that this publication is the recipient of three awards in three different categories in one year.

Banner Publications received the New England Press Association (NEPA) Annual Newspaper contest "General Excellence Award Class V" First Place; the NEPA "Make up and Topography Award" Second Place and an "Award of Excellence" presented by the Chairman of the 16th Annual Exhibition of Advertising and Editorial Art and the President of the Art Director's Club of Boston. Unfortunately Miller has not entered the Banner in any more competitions since then. Miller surmised his feelings in this way: "A newspaper can be no stronger than the community it serves; it can be an organized voice if the community is together."



# Portuguese Gov't. Cited In Massacre Charge

The Portuguese government was sharply criticized during a press conference held on Friday July 27 in the wake of recent reports of alleged Portuguese massacres committed against villagers in western-central Mozambique.

The conference, held at the Roxbury Multi-Service Center, was jointly called by the Polaroid Revolutionary Workers Movement (P.R.W.M.) and the Boston African Liberation Support Committee (B.A.L.S.C.).

Reading from a prepared statement Frank Shelton of the P.R.W.M. said: "The recently reported massacres at the village of Wiriyamu rivals the horror of the Sharpsville Massacre in South Africa, 1960, and the My Lai massacre of South Vietnam, 1968, both of which the world condemned."

Reports of the large-scale murder of Mozambique villagers by Portuguese troops first gained public attention when Fr. Adrian Hastings, a Roman Catholic priest from England, reported a series of Portuguese atrocities in the London Times.

In the Times story, which appeared in the July 10 issue, Fr. Hastings wrote: "There was a whole series of such massacres in the Mucumbura area between May and November, 1971, for ghastliness each rivalling that of My Lai, in Vietnam."

Fr. Hastings, who received much of his information from two Spanish priests working in Mozambique, documents a particularly gross incident of Portuguese brutality when the village of Wiriyamu was destroyed and more than 400 men, women and children slaughtered.

Accusing Fr. Hastings of anti-Portuguese bias, the Portuguese government said that the village of Wiriyamu "does not exist on the map."

However two West German journalists, Reinhard Bierman and Ursula Pauli, who from April 28 to May 31 lived with the Mozambique Liberation Front (Frelimo) in the "liberated zones" tell a different story.

The two journalists tell of hearing close to 50 atrocity stories told by people who were eyewitnesses to massacres and murders.

Dinizulu Seith of B.A.L.S.C., reading from a separate statement, accused the United States of complicity with the government of Portugal.

Seith said: "Under the Azores Agreement, the United States granted \$436 million to Portugal while at the same time programs to aid Black and poor people in this country have been and are being eliminated."

The reports of the massacres and Fr. Hastings subsequent testify only before the U.N. Decolonization Committee, late in July, prompted the Committee to call for an inquiry into the alleged massacres.

While promising to investigate the reported massacres the Portuguese government maintained that the inquiry should be carried out on its own terms and not subject to an international body at odds with Portugal because of Portuguese presence in Africa.

Both the P.R.W.M. and B.A.L.S.C. have called for a boycott of all Portuguese products sold in Boston's Black community.

Store owners will be approached and asked not to sell Portuguese products and at the same time "specific information" concerning the massacres and boycott will be disseminated in the Black community, according to Seith.

Following is the text of the P.R.W.M. release and a partial text of the B.A.L.S.C. release.

**THE POLAROID REVOLUTIONARY WORKERS MOVEMENT** is here today to condemn, protest, and take positive action against the fascist forces and their supporters for countless massacres of African men, women, and children in Mozambique, Angola, and Guinea Bissau.

The recently reported massacres at the village of Wiriyamu rivals the horror of the Sharpsville Massacre in South Africa in 1960 and the My Lai Massacre of South Vietnam in 1968 - both of which the world condemned.

But today Portugal receives its most active military and financial support from South Africa and the United States and the world community is now suddenly silent. The U.S. Green Berets train Portugal's forces with the assistance of C.I.A., Nixon gave Portugal \$438 million for so-called use of the Azores base, NATO supplies Portugal with bombs, tanks, and napalm, and South Africa assists with police training, settler-areas, and the strategic construction of the Cabora Bassa Dam.

Why does Portugal have to resort to the spineless, brutal, fascist, Nazi tactics of wanton slaughter of defenseless men, women, and children?

Because the people of Mozambique support the **MOZAMBIQUE LIBERATION FRONT-FRELIMO** whose aim is to regain control of **THEIR LAND AND RESOURCES** and free their people from the 300 years of Portuguese fascist oppression. Portugal is trying to maintain control of Mozambique in order to continue to rip-off the rich resources of gas, oil, cotton, copper, sugar, cashew nuts, and hydro-electric power.

But the tides have turned. Even the Christian Science Monitor (6-21-73) has reported that FRELIMO and the other guerrilla movements in Southern Africa are winning. FRELIMO is in control of the countryside and has regained control of three provinces - Cabo Delgado, Niasso, and Tete.

**WE WILL DO OUR PART! WE WILL SUPPORT OUR BROTHERS IN THE COMMON STRUGGLE AGAINST FASCISM AND IMPERIALISM! P.R.W.M. will endorse and actively support the BOYCOTT OF ALL PORTUGUESE PRODUCTS!**

In a barbarous action Portuguese soldiers murdered more than 400 men, women and children in the Mozambican villages of Wiriyamu and Chawola. The

murders which were every bit as brutal as those committed against the Vietnamese people in My Lai and were particularly savage. Pregnant women's bellies were split open and unborn children ripped out. Portuguese soldiers played football with the heads of African children.

These massacres have been documented by missionaries from Spain. On July 19, 1973, Marcelino dos Santos, vice-president of the Mozambique Liberation Front (FRELIMO) testified before the United Nations Special Committee of 24 on Decolonization. Dos Santos stated the massacre constituted "an ordinary practice for the Portuguese army". He further stated that such actions had not stopped the victorious FRELIMO movement. As a result the Committee stated that Portugal could not escape responsibility for its "barbarous acts" against the oppressed populations of the Territories under its domination and declared that the evidence presented pointed to the regime's total disregard for human life.

Portugal is only able to carry out such atrocities with the military, economic and political support of the United States government.

*In the wake of reported Portuguese massacres and atrocities committed against people in western-Central Mozambique the Polaroid Revolutionary workers movement and the Boston African Liberation Support Committee is calling for a boycott of the Portuguese products listed below.*

## SARDINES

(Brand Names) Umberto - Poveira - Ruby - Nice - Durkee - Roadel - Duet - Goya - Seed - Season - Grandaisa - Empress

## OLIVE OIL

Andorinha - Marie Elizabeth

## OLIVES

Marie Elizabeth

## TOMATO PASTE

Foodtown Brand - Goya - Progresso

## ANCHOVIES

Season - King Oscar - Gift of Sea - Vita

## FILLET OF MACKERAL

Roedel

## WINES

Mateuse - Costa do Sol - DeSilva - Lancers - Cavalinho - Astor Home - Tavor - Isabel Rose - Casaleiro - Madiera - Cockburn N. 25 Port.

*\*Gulf and Texaco Oils should also be boycotted due to their involvement in Angola and Mozambique (Portuguese Colonies)*



**WHAT MASSACRE?**



Editorial:

MOZAMBIQUE'S MY LAI

Several weeks ago Rev. Adrian Hastings, a Roman Catholic priest from England, wrote an article for the London Times detailing an alleged massacre of Mozambique villagers by Portugese troops.

Father Hastings based his article on reports he received from two Spanish missionaries working in Mozambique.

Although Father Hastings claims that: "There were a whole series of massacres in the Mucumbura area between May and November, 1971, he places particular emphasis on a later massacre that occurred on the afternoon of December 16, 1972.

What happened, according to Father Hastings and the two priests in Mozambique, is something that goes beyond the realm of a nightmare.

On that afternoon the villagers of Wiriyaumu, located in Western-Central Mozambique, were attacked by Portugese troops who, after bombarding the village with artillery shells, slaughtered more than 400 men, women and children.

Father Hastings wrote: "Many children at the breast and on the backs of their mothers were shot at the same time as their mothers.

"One woman called Vaina was invited to stand up. She had her child in her arms, a boy of nine months. The mother fell dead with a bullet shot. The child fell with his mother and sat by her. He cried desperately and a soldier advanced to stop him crying. He kicked the boy violently destroying his head. "Shut up, dog," the soldier said.

"Wandering about the village the soldiers found a woman named Zostina who was pregnant. They asked her the sex of the child inside her. "I don't know," she replied. "You soon will" they said. Immediately they opened her stomach with knives, violently extracting her entrails. "Look now you know," they said, showing her the foetus which throbbed convulsively.

There are few words powerful enough to express the outrage of these acts committed against one group of human beings by others who claim to be of similar status.

The Portugese Government has accused Fr. Hastings of anti-Portugese bias and has promised to conduct its own inquiry into the matter. The Portugese Government has also implied that the massacre did not occur and that the village of Wiriyaumu never existed.

However, two West German freelance television journalists who lived with the Mozambique Liberation Front (Frelimo) from April 28 to May 31, filming a documentary about life in the liberated zones, tell a different story.

The journalists, Reinhard Biermann and Ursula Pauli claim that while they were not looking for atrocity stories "almost everyone of the 50 interviews they recorded in Mozambique contains accounts of atrocities by people who witnessed massacres and murders.

It is safe to assume that something indeed happened to the people of Western-Central Mozambique -- something not very pretty.

In the wake of the reported massacres the Poloroid Revolutionary Workers Movement (P.R.W.M.) and The Boston African Liberation Support Committee (B.A.L.S.C.) has called for a boycott of all Portugese products sold in the Black community.

The Onyx supports the boycott and urges the North-eastern Community and the surrounding Black community to honor it.

The Editor's Mailbox



Dear Editor,

I just finished reading your July 17th, Volume 1, Number 13 edition of the Onyx and could not let this volume go without my praises, for it was indeed a very professional piece of journalism.

Your article, "Ah, Sammy, You Shoulda Stuck To Singing," voices all my sentiments exactly. For I too stayed in his corner until I could no longer find a reason why.

The Onyx has been very informing, for I didn't know of the forced resignation of Correction Comr. John O. Boone. We can add another to Massachusetts' long list of mistakes or failures to meet the needs of her incarcerated men and women.

Please give my congratulations to Ron Roots on his new position as General Station manager of NU's WRBB radio station.

Continue to include me on your mailing list and the best of luck throughout your life time and that of The Onyx.

In Understanding  
Diane Gaskins  
Phila, Pa.

Bless you Diane, and I will certainly congratulate Ron Roots for you -- Ed.

News In Brief

ATLANTA BRANCH officials of the National Association for the Advancement of Colored People refused to withdraw their support of a compromise school desegregation plan that nearly tore up the recent N.A.A.C.P. conference. Their refusal has set the stage for the possible ouster of the largest southern branch of the national organization. Members of the executive committee voted 22 to 6 to support the proposal which the national headquarters had directed them to repudiate or be removed from office. The desegregation proposal called for busing 2,700 Black students in Atlanta and an increase in the number of Blacks in school administrative positions.

TWO MEN WERE found guilty and one was acquitted in a nine-week Chicago trial of two Black policemen charged with committing murder for pay.

THE ACCUSED policemen were Stanley Robinson, 37, and William H. Tolliver, 46. Robinson is a former police sergeant, and Tolliver is a suspended burglary investigator. They were tried on seven counts including kidnapping, shake-down, and conspiracy to deprive drug dealers of their civil rights by murdering them.

PRESIDENT LEOPOLD SENGHOR of Senegal has informed all companies in Senegal that they must register a written plan for "Senegalization" by the end of this year or face legal action. He told the ruling Senegalese Progressive Party that recruitment of Senegalese citizens to replace foreigners must start immediately. In citing what he termed a "second war of political and economic independence," President Senghor stated the state would buy the movie theaters, take 80 per cent of the shares in the national lottery and take a larger share in the capital of companies setting up in the country.

THE AFRICAN TRADE MINISTERS' conference in Lagos, has adopted a resolution calling for the formation of an African Common Market. In the resolution adopted at a three-day conference, the ministers affirmed the declaration of the trade ministers and members of the Organization of African Unity who met in Addis Ababa recently, and agreed on all economic and monetary matters. The declaration called for the need of African states to reinforce their unity on a common stand which will effectively safeguard the fundamental interests of all African states, and put them in the best position of negotiating with other political and economic groups outside Africa on the basis of equality.

(From Muhammad Speaks)

PRESIDENT NIXON recently vetoed a bill that was designed to upgrade the quality and availability of emergency medical services throughout the United States. The bill would also have required the Federal government to continue operating eight Public Health Service hospitals that the Administration has been trying to turn over to local control for years. Although the President claims the hospitals had outlived their usefulness, many Congressmen want to broaden the hospitals' functions to include local public health facilities which would provide more and better care for each hospital's locale.

AN OPEN LETTER

From James "Slug" Jackson

T.A.,  
I need not ask how things are in Boss-Town, by now, as I am certain, you have gotten a sufficient following for securing election to the mayoral position of that town. That is since Boss-Town, as you stated, is a country town and you know how the saying goes -- "you can take the n..... out of the country but..."  
Well Bro, how is life in that region? Have you met anyone with whom you can attain some megalomaniacal congruencies yet? When conversing with someone with similarly attuned aspirations it might behoove you to keep a pocket edition of Webster on hand that is, since I haven't published my version as of this time.  
Then again, I will probably keep it off the market because the entire Electorate would be too preoccupied trying to examine the depths of my profundity, which would prevent them from carrying on the necessity of perennially misconstruing

the wonders of the universe.  
However, we can't expect too very many to overcome the intellectual schism perpetuated by the continuum of perpetration of such sub-immoral turpitudes.  
I guess this is just an indication of the mental anguish of which I am trying desperately to relieve myself.  
You know, there is such a necessity for young folks of today to be much more advanced metaphysically than were individuals of a respective age a decade ago. This type of chronological lineage is applicable henceforth as well as heretofore -- that is -- ad infinitum.  
When Brothers and Sisters can spend their time haphazardly when they should be studying diligently is a denial of their existence, not to mention that of their forefathers and, oh yes, don't overlook their yet to come progeny.  
When the only benefit that one reaps from a ridiculing visionary media is that of

joyous entertainment I find it difficult to visualize the materialization of the cognizance so necessary to remove the cloak of deplorable conditions that are omnipresent in the minds of our people.  
The very essence of my message has been so aptly stated by Brother H. Rap Brown:  
"Truth is in the eye of the storm and I myself no more than a raindrop looking for a fertile place to fall; a poet who speaks to the deaf; a scribe whose ledger is the wind; a rainbow in the mind of the blind."  
I know Mary wants to be a superwoman and all you dudes are superb and is true; but Brothers and Sisters we've got work to do!

Help the Community

EDITOR-IN-CHIEF..... Ted Thomas  
MANAGING EDITOR..... Joyce Clarke  
ASSOCIATE EDITOR & AD MANAGER..... Helen Dotson  
LAY-OUT EDITOR..... Harold Hunt  
PHOTO EDITOR..... Bob Gittens  
STAFF ARTIST..... Alice Norris  
LITERARY EDITOR..... Barbara Ellis

REPORTERS  
Tom Clark, Joyce Clarke, Barron Cox, Donna Deans, Helen Dotson, Shirley Etheredge, Freddie Faison, Carol Finney, Barbara Ellis, Warren Everett, Calvert Hocker, Ted Thomas, Michael Williams

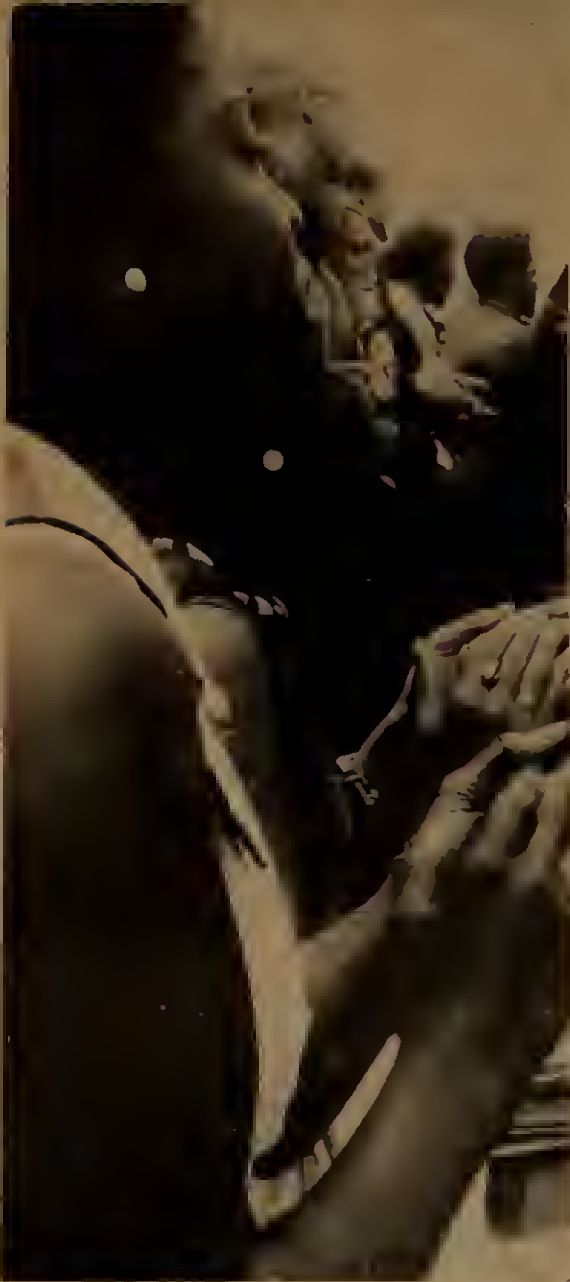
PHOTOGRAPHERS  
Harold Hunt, Karen Maynor, Lucille Pernell, Dee Satterthwaite, Melanie White.

PUBLISHER  
BOSTON NEWS CORP., PARK SQ., 200 Stuart St., Boston 536-5353

VOL. 1 NO. 13 published bi-monthly by the Afro American students of Northeastern University with offices at 40 Leavenworth Street, Boston, Mass. 02114. All rights reserved. Cover and contents may not be reproduced in whole or in part without prior written permission. The opinions expressed in the news editorials are those of the editorial board and are not necessarily those of the Afro American Institute of Northeastern University.

The Onyx welcomes responsible, informational, and opinionated articles. However, it cannot be responsible for unsolicited manuscripts, poetry or photographs unless they are accompanied by a self-addressed stamped envelope.

# SPECIAL PULLOUT SECTION AN ONYX PHOTO ESSAY

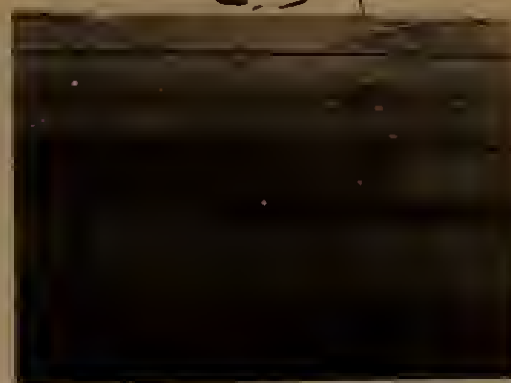
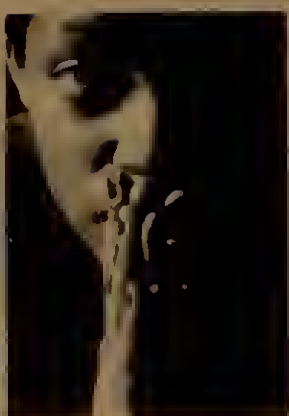


PHOTOS BY HASSAN ADEEB













**From The Institute of  
the Black World**

*This column is an edited version of a speech given by the director of The Institute of the Black World Vincent Harding, to Atlanta's Hungry Club on the fifth anniversary of Dr. Martin Luther King's assassination.*

Over the past several months, I've been deeply involved in the controversy over the issue of desegregation and the percentage of white and black students in the Atlanta public schools. As the discussion has raged in our city, and in many other cities since 1954, one of the most familiar arguments is this: We have to send our black children to white schools because that is the only way they will get a better education. We have to send our children to white schools, some parents say, because in the nature of things that is the only way they will get a better education. Now I am both amazed and troubled by that kind of statement, and I want to follow its logic.

To begin thinking about it, I want you to consider some people whom I will name: Martin Luther King, Jr., Benjamin Mays, Lonnie King, Slater King, and Vivian Henderson. I want you to think about Fannie Lou Hamer and Andrew Young and Maynard Jackson (candidate for mayor of Atlanta, 1973), and the thousands like them. Then let us ask ourselves: Are we saying that these people would have been better human beings if they had gone to white schools? If they had gone to the same school as Richard Nixon and Lieutenant Calley and all the perpetrators of Watergate? And the people who run the Bureau of Indian Affairs, and those who own the corporations that exploit South African Blacks? I find that an insult if that's what we are saying.

The critical issue in education is not whether black children sit in the same classroom as white children. The critical issue today cuts across white schools and black schools in Atlanta and in the nation. It is not who is sitting where; but what is the direction, the purpose and the content of that education? That should be at the heart of our enquiry, not what percentage of black children is in the school. We should be asking: what is in the books being used in those schools? What is in the minds of the teachers? What is the direction they are pointing our children in?

Our schools must take on a new direction and we must give them this direction ourselves, because up to now they have failed to understand and to teach the meaning of blackness: the truth of our black past and the challenge of our black future. And it is in the spirit of Martin Luther King that we can see one of the best and clearest examples of the meaning of blackness. I'm not talking about eulogizing or hero-worshipping him now. I'm talking about examining the ways, the four ways, in which the schools have ignored, but could instill, the meaning of Martin Luther King.

First is the failure we note in the materials used to teach our children. Dr. King is one of the most important leaders of the twentieth century. His life and work are worthy of at least as much attention as

President Buchanan, or Stonewall Jackson. And yet he is not given the same kind of study and interpretation.

If the schools have ignored the man and his life, they have also ignored the man and his Movement -- Jim Bevel, Andy Young, James Lawson, Diane Nash, Slater King, Ella Baker, Septima Clark, Bob Moses, Stokely Carmichael, Charles Sherrod, Ralph Abernathy and the thousands of black men and women who sacrificed a great deal, some their very lives, to begin a transformation of American society. The fact that many of our children have never even heard of the names of these people is a tremendous indictment of the school system we allow to control our children.

Our children have no idea of this Movement which affected every aspect of American life and is still having repercussions all over the world. They do not understand why the South is a very different place for black people now than it was in 1955 when King began in Montgomery. It has little meaning for them that they can go to formerly white restaurants and movie houses and night clubs. And that is very, very wrong. For if they have no appreciation for the man and the power of the Movement that he led, then they will have no understanding of the kind of men and women the world badly needs today. They will not, therefore, experience the values which cause men to lay down their lives for freedom.

The second way that the schools fail Martin King is by not showing him as the product of a long struggle for freedom waged by black people in this country ever since the first revolts on the slave ships. If we take King seriously, he means nameless hundreds of thousands of black people who freed themselves from slavery by rebellion and by breaking free and going North, some as far north as Canada. One thing we might teach them about our long struggle is that there was no public school education in the South before black people came on the political scene after the Civil War!

If our children are to know their own history they must be taught that black people have been the most persistent and consistent crusaders for human freedom in this country. They need to know how to ask themselves: How can we too take up the banner of the crusade and move it forward? When black children fail to understand that this crusade -- a crusade for them -- has been the central purpose of black people in America, then they will fail to understand their own purpose and having no purpose, they will fall off into apathy and aimlessness and death.

The third significance of King to our children is an understanding of our whole cultural experience beginning with the continent of Africa. The schools have failed to deal in any adequate way with the origins of black people. Go to any history book in the schools and turn to the first page -- what does it say? Our people came from England. Now obviously this is foolishness for Martin Luther King and the children

## *Eulogy For The People Who Grow Rice In Cambodia*

(July 30, 1973)

BY TED THOMAS

i		and	
have		that	
heard	arn't	day	
that	the	dissolving	
the	same	into	
crop	thing	the	
will	as	day	the
be	water	after	shells
poor	and	as	explode
this	bodies	little	or
year	make	children	the
hassled	poor	who	number
old	fertilizer	will	of
generals	and	never	dead
giving	today	grow	buried
the	is	up	by
order	too	to	nightfall
to	much	be	in
fill	like	premier	the
the	yesterday	or	holes
holes	each	madame	where
where	day	learn	the
the	dissolving	addition	crop
crop	into	by	used
used	the	counting	to
to	next	the	grow
grow	day	times	
	tears		

arn't  
 the  
 same  
 thing  
 as  
 water  
 and  
 bodies  
 make  
 poor  
 fertilizer  
 and  
 today  
 is  
 too  
 much  
 like  
 yesterday  
 each  
 day  
 dissolving  
 into  
 the  
 next  
 day

and  
that  
day  
dissolving  
into  
the  
day  
after  
as  
little  
children  
who  
will  
never  
grow  
up  
to  
be  
premier  
or  
madame  
learn  
addition  
by  
counting  
the  
times

the  
shells  
explode  
or  
the  
number  
of  
dead  
buried  
by  
nightfall  
in  
the  
holes  
where  
the  
crop  
used  
to  
grow



PHOTO COURTESY OF UPI

of Martin Luther King. But that is what is taught. Instead, we need to know, our children need to know, the meaning of the institutions and the creativity which produced the man and which he symbolized in his very creative life: the black church and its social role in the Freedom Movement; the black-controlled institutions of education and the great leaders produced by these institutions; our black artists and our black writers who all form a kind of halo around King and without whom there would have been no King. Charlie Parker, James

Baldwin, Langston Hughes, James Weldon Johnson, Aretha Franklin, and the real Billie Holiday (not the one in the movie). They are our culture -- the culture from which Martin came.

The fourth meaning of Martin is the most important of all, because as he moved in his struggling life, Martin symbolized a search for a new future for this country. He did not struggle to integrate places; that was only a minor part of his total battle. His real struggle was against all racism, against all war, against all economic exploitation. King struggled

against all those things which now dominate American life. But the schools of today seek to teach our young people how they can adjust to the system as it is. King rejected America "as it is." He himself was the symbol of the men and women and children who believe that America must be radically transformed so that it will be fit for real human existence.

America can only be transformed when our children have first gained a vision of themselves as part of the world-wide struggle for



## BOSTON'S SOUL STATIONS

Northeastern's "Soul's Place"  
Station WRBB 91.7 f.m.

Sun. 4 to 10 p.m.  
Mon. 8 to 11 p.m.  
Tue. 12 to 3 p.m. and 8 to 11 p.m.  
Wed. no air time  
Thur. 12 to 4 p.m.  
Fri. 12 to midnight  
Sat. 4 to 12 midnight

MIT "The Ghetto"  
Station WTBS 88.1 f.m.

Sun. 9:30 p.m. to 7 a.m.  
Mon. 6 to 7 p.m. talk show  
Mon. 7 to 9 p.m. West Indies sounds  
Mon. 9:30 to Midnight Ghetto Jazz  
Mon. Mid. to 7 a.m. Rhythm and Blues  
Tues. thru Thurs. Mid to 7 a.m.

Emerson College, "The Black Experience"  
Station WERS 88.9 f.m.

Mon thru Fri 9:30 p.m. to 11 p.m.

WERS FM - "Soul Sounds" With Alex Washington  
Mon. - Fri. 9:30 p.m. to 11:30 p.m.

WUNR 1600 FM - "The Other Side" With Royal Wright  
Mon. - Fri. 12:00 p.m. to 5:00 p.m.

## T.M.C., "Grateful to you"

BY TED THOMAS  
OBNX STAFF

Donald Harris proudly pointed to a small garden of blossoming pink and white flowers neatly arranged in three groups.

"This is a part of our Beautification Project," he said, with the expertise of a well versed tour guide.

The flowers would have been more believable if they were a part of a traveling horticultural show and Harris more believable if he were a salesman.

But the flowers are a part of Bromley Heath Housing Project that, a little while ago, could only boast of empty beer cans and wine bottles as its sole decor. And Donald Harris is the Executive Director of the Tenant Management Corp., (T.M.C.), the organization responsible for, among other things, the flowers that decorate some ten gardens scattered throughout the project.

The Beautification Project" was kicked off after Harris and the T.M.C. received a favorable response from Bromley Heath's approximate 5000 residents living in 1230 housing units.

The project was financed by the tenants, who pitched in \$2 per unit to buy the flowers, and T.M.C. who provided the basic tools for gardening and maintenance.

"Public housing is home for people," Harris explained, "although it was originally built to temporarily house returning G.I.s."

Leaning on this fact T.M.C. seeks to instill into the residents of Bromley Heath a sense of pride and participation.

T.M.C., whose board of directors are all Bromley Heath tenants, is in "complete control" of the housing project, spread out over 25 acres of the Jamaica Plain section of Boston.

"Tenant management failed at six other places because the tenants had no real input," Harris said. An

Office of Economic Opportunity (OEO) official placed the blame on individuals "imposing middle class values on the poor."

But the T.M.C. has survived at Bromley Heath and has produced remarkable results as an organization.

For example, the Community Patrol, a security force at the project, was formed in June 1972 to help combat the high rate of crimes committed at the project.

In two months time, from June to August, the robbery rate at Bromley Heath dropped a stunning 77 per cent, from 35 to eight; assaults went down 22 percent, from nine to seven and purse snatchings plunged 78 per cent, from 13 to three.

"Our philosophy is we are our brothers keeper," Harris commented.

Organized in 1968 and armed with a grant from OEO T.M.C. was in control of five buildings by 1970, seven more by early 1972 before assuming complete control of the entire project on Jan. 1, under a live-year contract from OEO.

"Bromley Heath Tenant Management Corp. was organized to find and demonstrate solutions to the problems which have beset public housing in the U.S.," Harris explained.

One of the problems, poor maintenance, has been attacked by a maintenance crew -- organized under T.M.C. -- which is over 80 percent Bromley Heath tenants.

"But," Harris emphasized, "we want to educate people too."

To this end classes in typing, shorthand and english are offered to Bromley Heath tenants free of charge. The project also had a drug center for the addicted but has since closed down because of the lack of funds.

For T.M.C. educating the tenants mean political education also. "We have begun to educate the people to use their vote as a tool for change," Harris noted.

Harris estimates that there are some 300 Bromley Heath

Continued on Page 16

## Cuisine African Style

BY TED THOMAS  
OBNX STAFF

Artificial palm trees stand adorned with shrunken heads. Leopard skins lie scattered about in different locations. Paintings of African masks, spears and Gods decorate the walls. No, it's not the location of a new "Shall In Africa" movie, but it is the home of Boston's first African restaurant.

The restaurant, located at 1070 Tremont St., in the South End and called Jamboree, officially opened on July 29.

According to Mugelle Otieno, who is partial owner and manager of the restaurant, a standing-room-only crowd showed up for the grand opening.

Originally functioning as a Jamaican restaurant for some time, Otieno and his colleagues spent an estimated \$1200 to give the restaurant its present African atmosphere, which includes African masks that serve as candle holders.

Otieno, who is a Northeastern University graduate, said the restaurant "is the only one like it in the country."

Although the restaurant is opened from 10 AM to 7 PM, seven days a week and does a good business, Otieno said that there are plans to ad-



MUGELLE OTIENO (A Bob Gittens Photo)

vertise the restaurant over radio station WILD. Other promotional plans include bringing in the Staple Singers and a Nigerian band to do live shows.

Otieno, who is from Kenya and believes that "students and foreigners are held back," said that he first proposed the opening of an African restaurant a few years back but his idea was rejected because he was both a student and a foreigner.

Since then however, the idea has become a reality and already locations for other African restaurants are being considered.

"Hopefully we will have a chain by 1975," Otieno said.

"Harvard Square or Central Square is our next target area," he added.

Aside from his managerial duties at the restaurant,

Otieno also does most of the cooking.

Although he is currently "training two sisters" in the art of African cooking there are at least three dishes the Otieno alone has to prepare.

Commenting on the origins of his skill as a cook Otieno said "my mother taught me."

Drawing attention to the paintings that adorn the walls, all done by Ms. June De'Meritte, former owner of Afromedia Boutique, Otieno said "we wanted to give the place a real African atmosphere."

While the restaurant's main dishes are African it also offers West Indian and American dishes.

POWER IS CONTROLL

## From the desk of Dean Ricks



(A Bob Gittens Photo)

This past summer has been one that I did not expect. I expected the summer to bring with it a slow down of the activity pace at the Afro-American Institute with Project Ujima being the crux of the activity. My expectation clearly has not been the case, the film series directed by Deborah Jackson '74 has attracted many of the upperclassmen along with the field trips to Ashland and New York City coordinated by Marlene Murray and Myrielle Smith and Gloria Blue.

The New York City Trip to see the highly acclaimed play, "The River Nigger", has attracted one hundred and twenty-two students. The students' expense for the trip is only ten dollars with the remaining expense being paid by the Black Student Congress. I feel the opportunity extended to all students by their congress is an excellent one.

I am very pleased by this unexpected enthusiasm and participation by all black students on campus and hope this is indication of the enthusiasm and activity that will thrive at Afro during this coming school year.

Myrielle Smith and Marlene Murray are presently planning a Black leadership conference for early September. If you are interested in participating, contact either of the planners at the Afro-American Institute.



## Movie Review:

## The Harder They Come

BY PAULA D. GLENN

As clear and resounding as a bell the folk music of a society relates a message to be passed on among the indigenous peoples.

Who cares of outsiders understanding? The music is meant to express the emotional fiber of a particular people's daily existence.

Tell me how many ancient sisters have wailed the blues, of a man done gone, while thinking of the treatment it would receive from Janis Joplin or Bette Midler? None, you may say. But the truth has been revealed.

Black music, in this modern day, with all its creativity, has intrigued the white man. No matter if we like it or not, we see the many bastardized forms of our music.

The spiritual, the work song, gospel, jazz, soul, rhythm and blues, and Latin music, with their roots in Africa, continue to be the more well known forms of popular folk music for our dispersed peoples. With the advent of technology and mass production Black music has turned into big business.

Reggae, a genuine folk expression of Jamaica, is fast approaching the status of the previously mentioned forms of music.

Riding on current popularity waves, Reggae will undoubtedly become, in the 1970's what calypso was to the 1950's.

This may mean encountering the grasp of the ever expanding music industry; next will come mass production, commercialization and bastardization.

In the light of this gloomy forecast, we must all rush to receive the initial tunes of Reggae. You may have already heard the tunes of Johnny Nash or, say, Desmond Dekker's Israelites. If you are really intrigued for this form of Black music, you must see the film

"The Harder They Come" currently playing at the Orson Wells Cinema in Cambridge.

The Harder They Come is a Black film which has the uniqueness of presenting Reggae music and "for real" Jamaican life out of whose belly the music springs.

For, you see, Reggae music sings of the people in the ghetto and their lives, which isn't always pretty.

In fact the main theme of the film isn't one of sustained glory. There is a main protagonist, a brother, who is out to beat the various systems that oppress him and his fellows on the island, by using all that he has -- his wits and his friends.

Jimmy Clift, who is the James Brown of Jamaica, plays the main character, Ivan. Clift also wrote the majority of the score, which helps build the excitement in the action.

By use of the pieces of music the theme is commented on throughout the film. The theme, a universal one and very forcefully drawn is the struggle of the oppressed to overcome social limitations.

The major drawback to the viewer's continuity comes in the use of subtitles. The language spoken on the island is pigeon english and to preserve the genuine flavor of the setting this aspect of the film was not changed to suit mass marketing. However, the various outdoor scenes of the Jamaican landscapes make up for this.

Other than Clift, the other actors in the film are generally unknown to movie goers in the states. The major characters consist of a female lead, a Rastaman and his son, a police chief, a recording industry chief, a preacher, and a dealer-hustler type.

The rest of the cast consists of the indigenous Jamaicans as "Black Orpheus" enlisted native Brazilians.

The tale revolves around Ivan's migration to the big city to seek his "fame and fortune" as a Reggae singer. He has trouble finding supplementary work because of his unskilled status and in desperation turns to a preacher to help him secure work.

Ivan finds this job too dull and really itches to record. With a catchy song, he records a song with the local record monger. But to his surprise instead of big money, he is offered a pittance. Not to be outdone, Ivan gets flippant with the record chief who doesn't pay him. Also to really punish him the record chief shelves his record, even though it is good.

Ivan is back where he started - poor. So proceeds the tale. It repeats itself when he gets involved in the ganga trade or marijuana business. Ivan wants to be too big too fast. His bosses consider him a threat - "Johnny Too Bad". Thus he is punished.

Now there is just so much a man can take. After his defeats, Ivan decides to fight back. He becomes a gun-packing folk hero who challenges the police and drug suppliers, who are one in the same.

The climax and approach to it are exciting and at the same time ridiculous, because of Ivan's antics.

Continued on Page 16

## DIAL THE ONYX

Brothers and Sisters as part of the Onyx's attempt to serve you better, a "Dial the Onyx" telephone service is now in operation.

If you have seen something or know of anything that you believe is news-worthy the Onyx wants to know about it.

If you need general information concerning the university, the city, or the surrounding Black community get in touch with us. We can help you.

Call us Mon. through Fri., 12 p.m. - 4 p.m. at 437-3141, ex. 29, or drop in and pay us a visit. We are on the third floor of the Afro-Institute, 40 Leon St., Boston, Mass.

## CORRECTIONS

In an article entitled "Afro's Secretaries From Behind The Typewriters," which appeared in the July 17 edition of The Onyx, it was reported that Ms. Thomas, one of the Afro-Institute's secretaries, plans to enter Simmons College School of Sociology. The correct name is Simmons College School of Social Work. Ms. Thomas also has four daughters instead of three as reported in the article. In the same issue an editorial, entitled "Sterilizing Children," stated that only one Black man survived the "Texas Studies" when, in fact, several of the men involved in the studies survived.

## Jazz Review:

## Newport Jazz Festival New England

*Donna Deans spent two nights at the Newport Jazz Festival New England following is her impression of the festival*

The Newport Jazz Festival New England accomplished the main goal of promoter George Wein which was to make money. He, however, did little to present a JAZZ Festival to Boston's jazz buffs because soul and rhythm and blues occupied more than one half of the programming. In addition most of the performers were not performing to the best of their ability.

Friday night when we first walked into the stadium shortly after eight p.m., someone was already on. I asked a nearby sister who it was.

"Oh nobody" she assured me, "just someone they got to fill time until it starts. It was Freddie Hubbard. The crowd obviously thought and felt the same as the sister did because Hubbard received little crowd recognition for his efforts.

Billy Paul gave an adequate performance, no more. He moved about in time with the music sometimes, sometimes not and at certain points seemed about to topple over. His treatment of his hits was little different than from playing the same cuts on your stereo. Some may feel that this is fine, but I feel that a live performance should be nothing less than fantastic.

War had everyone jumping in the aisles, blowing their whistles, pounding their tambourines and stomping their feet, not because they were that fantastic, but because everyone wanted to "Pah-tee!"

The first few bars of each of their hits brought applause and screams of recognition. Their new hit, "Gypsy Man" had a really fantastic harmonica solo that brought the house down. It made me wish that I were sitting closer to the center bleachers so I could Pah-tee too.

Herbie Mann was really good although he was on and off so fast that if one blinked his eyes they would have missed him. David Newman offered some really beautiful music.

The Staple Singers were in fine form and Mavis really did it up right, walling pop and soul songs in a rich throaty voice. They came the closest to equaling War in crowd reaction that night.

Between sets somewhere along the way I was accosted twice. When my date left me for a few minutes to take care of urgent matters. The first time a drunken man tried to bestow a kiss on my cheek. I managed to rid myself of him without too much difficulty. The second time, however, it was a man dressed in all

yellow. Imagine if you can, a yellow suit, shirt tie, socks, shoes, and of course, a brim. He proceeded to grab me and try to press something into my hand. I pushed it back and then he started to push and put me about asking for my telephone number. I tried to pull away and placate him with pleas of "Now look, Bru-tha." Finally, obviously annoyed with my non-compliance, he threw me against a wall. By the time I found my date, he had split.

But back to my review.

By the time Ray Charles had set up and started playing, people started leaving in droves. I was disappointed feeling that they had only come in order to Pah-tee, and I became a bit miffed. So what, I shouted, if you have to walk home because the trolley stops running at midnight, just to see a great performer such as Ray Charles, you can make sacrifices. However, after listening to him, his orchestra and the Raelettes for a few minutes, I too got up and tipped out, secretly glad that he couldn't see us all leaving.

The next night everyone was all psyched up to really Pah-tee. Donny Hathaway had the crowd running about on the grass, trying to get closer, and causing the music to stop until everyone was seated again. Donny was as much of the performers were, adequate. This was a disappointment to me because I know that he's fantastic.

Everyone went wild when he did "The Ghetto" probably owing to local college air-wave identification by the crowd, rather than true appreciation of the song.

B.B. King followed Charlie Mingus, and he and "Lucille" did it up providing a really tremendous set. I am not a great one for blues but B.B. did something to me and the crowd that was really good. Not to knock him or anything, but the crowd was screaming "Pah-tee" which caused myself and a friend to wonder, how the hell do you party off of B.B. King?

Rahsaan Roland Kirk was really good, but everyone was ready and waiting for Stevie. Kirk, played some really nice numbers, jazzy and what I felt that the entire festival

## KING Con't. from p. 11

change by colored peoples; when they realize that although they are a minority in America; they are part of the vast majority of the peoples of the earth; and when they gain a profound belief in their own capacity to bring about change.

That is not what is being taught in the schools today and that is why Martin Luther King, Jr. would have rejected those schools and why I say that the schools have failed to teach and uphold the meaning of Martin King.

(end of part I)

should have been about from the start. This however, was lost on the crowd who merely tolerated him in anticipation of Stevie Wonder.

Stevie didn't disappoint anyone. He and his entire troupe were fantastic.

As everyone knows, on most of his albums, particularly the last two, Music Of My Mind, and Talking Book, Stevie is a one man wonder playing all the instruments himself and overdubbing. This, however, is a bit hard to accomplish on stage, so he received some really out of sight backing from his band (which included a female sax player, Stevie's definitely no chauvinist), and a trio of sisters who really enhanced his numbers particularly "You've Got It Bad, Girl". After a heady potpourri of Wonder-hits, with Stevie alternating between instruments on stage he performed a few cuts of his new album, which I'm sure caused a run on all the area music shops. After "Superstition," which caused a good kind of hysteria among the people, the big bright lights flooded the stadium and people finally moved sore behinds off of the wooden benches in search of, what else, a Pah-tee.

In general, the crowd was unbelievable both nights. People were getting ripped off left and right. Friday night, a youth of about 16 attempted to pick the pocket of a middle-aged black man, whereupon the man pulled a gun from his jacket. Since I could clearly see that it was a gun, I was obviously too close for my own good. Someone shouted "He's got a gun and the crowd quickly dispersed, ducking behind doors, walls, trash barrels and just flattening themselves on the floor. I suddenly found myself behind a trash barrel with two other unfamiliar sisters, and we proceeded to watch a scene from say, "The Streets of San Francisco," or some other such nonsense.

I must however, commend the Boston Police Department, (for once) as an officer calmly went up to the man

Continued on Page 16

## VOLUNTEERS NEEDED

Joyce Scott is running for Boston School Committee and her campaign committee is organizing a College Student Volunteer Corp. She needs volunteers to work in the campaign headquarters, taking surveys, talking to community people, encouraging voter participation and voter education. Students interested in community work, for the summer, especially political science and social science majors, may find this a rewarding experience. If you are interested please leave your name, address, and telephone number at the Afro-Institute second floor receptionist 437-3141.

# BLACK

A long interrupted fall ends his  
life. No longer lustrous, healthy  
and strong passing invitations  
to insects passing by Its  
long slender body would be  
a perfect runway for any fly.

Once part of a row of identical  
brothers and sisters of youth.  
He now descends to what is  
a new family of old worn and  
torn relations.

He wonders if this is the  
end as a gust of wind stirs  
his body over and over  
and over.

Finally coming to a stop  
he watches the ants of  
amber crawling and building  
their great nation right beside  
him.

As he watches from behind  
the stump where he has  
fallen he views man from  
a different side.  
No more scenery of hair  
on a crystal ball. Now  
it's a brown shoe walking  
on the ancestors from  
whence he had come.

He wonders as the rain  
falls, if this is nature's  
final cleansing.

He looks down and  
he's brown, helplessly  
lying, he dies

-- Greg Pleasant

Lovely Black Lady when  
will you see that God  
has made you the richest  
of all women.

tightly curled hair  
that is your natural look  
deep set dark eyes that  
bring out the beauty of  
your natural color.

Lovely body that moves  
gracefully with every step  
Black is beautiful  
you are a queen.

-- Robert Gattison

And Again I Cried

Weeping tears of sad delight  
I try to reach the insides  
Of my mind  
And again I cried.

Looking for comfort  
In a mountain of joy  
With a peak that is too high  
to be conquered  
And again I cried

One last effort  
to stop the emptiness  
From killing me  
And again I cried.

-- Julie Knox

## NIGGER

Vulgarity yes, offensive I don't know  
A member of a growing race

you  
me  
A beautiful mystery  
Black skinned blue eyed boy  
Your pigment has cut your  
time of joy  
A negro are you not? you  
Must fight to keep what you've  
got

The spectrums of your mind  
must gather  
The colors of the field  
of knowledge

To my people I speak  
of growing  
I speak of finding our  
Culture now shattered

For Africa is beyond us now  
It is here in this new land  
That our roots have grasped  
The inner earth  
To welcome sweating hands

Through the years we have  
Learned our place  
But did we?

The city streets  
Belong to us  
But do they?

The ghetto "they like that kind  
of life"  
Their men are studs; their  
women whores  
"They like that kind of life"

Our great white father  
freed us  
So here we are in America  
Home of the free  
or is it?  
Land of opportunity?

Their anthem "O say can you  
See by the dawn's early light"  
But have they seen?

Or are they still blinded  
"By the rockets red glare"

-- Eileen Beach

## A THOUGHT FOR TODAY

Power means people controlling all the institu-  
tions of the society in which they live. This means  
control of the political (machine), economic, social  
religious, and cultural (as well as the means of  
mass production) institutions.

As for Black People in America, Power movements  
see the Afro-American as a separate entity having  
a distinct culture rhythm, historical heritage, folk  
language, and thus a nation within a nation. It  
sees Black people as an oppressed people (nation).

It sees the struggle between people in America  
as a power struggle between aliens.

It sees that the twentieth century, being automa-  
ted, points out more acutely the issues of self-deter-  
mination, self-rule, ownership of the land, and  
therefore, raises the questions of economic, poli-  
tical, group, and physical survival.

I am alone although I am surrounded  
My mind and feelings are floating  
Along together as one  
Like a slight breeze over water

I like a yellow butterfly know  
Nothing about imprisonment  
Movement is freedom.

I can't be touched because  
I am on the inside of this  
World's still sought after identity  
The sky cries on my face in a  
Vain effort to find the world's  
Reality.

-- Rhonda Cato

ALL THE POETRY  
APPEARING ON THIS  
PAGE OF "BLACK  
EXPRESSIONS" WAS  
WRITTEN BY PRE-FROSH  
STUDENTS PARTICIPATING  
IN PROJECT UJIMA'S  
CREATIVE WRITING  
WORKSHOP.



# EXPRESSIONS

## WARNING: It's Dangerous To Your Health

Say brother.  
So you want you a mean pad, a dynamite click and a bad ride  
but school is jive and work is for slaves  
so you want to be "superfly"  
because that's where it's at  
and the bread comes without sweat  
well brother, so does the sentence from the judge  
without sweat.

Say sister:  
did I hear you say that you was too good for one dude  
and you want some fine clothes and a dude  
with a cadillac  
that's cool  
so you got you a pimp who is a part time pusher man  
well, there's room on Mass. & Tremont  
standing room that is  
and did you say that you been to the v.d. ward  
but it was crowded  
so they told you to come back in a year or so  
that's cool  
cause while you're waiting  
I'll get your headstone ready

and your epitaph will read:  
"Here lies a sister who shall remain  
laid once and forever."  
p.s. for you superfly - superfool  
yours will read:  
"As he was in life, so shall he be  
in death, pushing."  
Check Out Your Mind

- Dave Squires

## THE RAIN THAT FELL IN FENWAY POND by Ted Thomas

It won't cause you to fill up  
force you to overflow  
just more tears  
dropping  
plunk plop plunk  
from the grey-stained sky  
into the  
blue-green well  
that I used to  
pee in and  
spit in  
till the shades  
of green  
around your bank  
died  
and the blood-colored berries  
dried up  
and fell in  
rotting heaps along  
the  
stone-strewn road  
and the goldfish  
developed  
a natural resistance  
to  
dirty feet  
and somehow  
I lived  
to grow up  
which is one  
reason  
I  
pee in a toilet now  
and speak  
when spoken to  
and cry  
only  
at night

I love to sing!  
Sing in the bed  
the bathroom  
Sing when things are happy  
especially when things are sad  
When I'm with my woman  
Without my woman

I sing my black ass off.

-- Lester Payne

## THE NIGHTS... THEY BE FLEETING

Y. Battle 7-20-73

Lord, the nights they be so fleeting  
If I close my eyes, softly  
I may silence the gunshots/loud/beyond my bedroom window  
and not hear the sirens wail  
down these black streets/at midnight.

Lord, the nights, they be so fleeting  
Dusk falls quickly/but gently can't  
Camouflage some poor person's T. V. set  
creeping on human legs  
through my fenceless backyard/breathing  
windless air  
As my front porch bears me up.

Lord, the nights, they be so fleeting  
I am looking at the booky joint.  
Who does it think it's kidding/fronting as a shoe-shine parlor.  
..don't sell no shoes;  
..don't shine none either;  
..sure don't fix none.  
The sign? It says "closed" /all the time.  
Oh, but see the dudes slide in and out the "closed" door/  
Tipping hats, not so graciously, Cussing profanely,  
not so quietly.

Lord, the nights, they be so fleeting.  
I am watching with bleary eyes the marching troupe/  
The night workers, strut to various destinies.  
They live next door/make noise/cuss loud/make love/  
trick heavy/are controlled/not by themselves/Have no will-  
of their own.

They strut/yet they twist, up a winding road  
w/no good end in sight/continuously/yet they strut/brazenly.

Lord, the nights, they be so fleeting  
They bring Sunday and the heavy, black, pious, shouting.  
"glory halleluia" sisters will rise in effort/and unison  
from their beds of righteous modesty, to worship.  
The pacifist minister will eloquently deliver "What  
saith the Lord God", "Sweet Jesus" and "Let the church  
say AMEN, "Why dontcha come On and say A-----men."  
will roll off his tongue and  
quench the thirst and hunger of a laboring congregation.

Lord, the nights, they be so fleeting.  
I ease myself up, slowly, stare heavenward  
in search of one star/sparkling/through the dense  
atmosphere.  
I stare earthward, seeing my swollen belly/feeling  
new life within/moving/for the first time.  
And wonder

Lord, what hope of dawn do these fleeting nights bring.

All the love I possessed has vanished  
To wonder about it is needless,  
For love is a cliché.  
To cry over it becomes difficult  
For I realize that a river once opened  
may flow forever.

Nevertheless in despair I sit here  
I sit here and crave for that lost love  
Love for the abstract, for my people,  
and/or myself.

Love for these worn clothes and that empty  
bottle shining in my dark corner of the world.

-- Lester Payne

## T. M. C. Continued from page 12

tenants who are of voting age and who could be a decisive voting block.

In spite of deteriorating race relations in other parts of Jamaica Plain, T.M.C. has not received any complaints of racial strife.

This may be due to the fact that the overwhelming majority of Bromley-Heath's tenants, 95 percent, are Black and the remaining five percent is divided between whites and Puerto Ricans, with one Indian family.

Harris, who received his M.A. from the School of Social Welfare at the State University of New York (Stonybrook), believes that for T.M.C. to be administered properly he must stay in close contact with the tenants. Thus Harris spends a great deal of his time "walking around the housing project and talking to the tenants."

According to Harris "it's impossible for a person to administer a program like this from his desk."

Harris walks take him to different spots. For instance, he may visit the cave, a recreational center from Bromley-Heath's youth. The cave has a restaurant where breakfast or lunch may be purchased for less than \$1.00 and served by women who volunteer their time and service.

The money generated from the meals goes to the young people for the maintenance of The Cave.

Sometimes Harris stops by the Martha M. Eliot Health Center where free health care, ranging from pediatrics to dental care, is afforded Bromley-Heath tenants.

There are also two day care centers at the housing project for the children of working parents. The centers are allowed to operate "rent free" and in turn does not charge the tenants for its services.

In addition Bromley-Heath has a news station, WTMC, that broadcasts news, general interest items and music to the tenants.

Al Williams, news director of radio station WILD, is the director of communications for WTMC.

But T.M.C. is not satisfied with its accomplishments and, according to Harris, the organization has plans to start a newsletter and is currently "looking at 23 acres of land" outside of the city limits for the purpose of growing vegetables.

T.M.C. has not escaped all of the contemporary problems public housing faces, however. A new heating system installed, at the cost of hundreds of dollars, may not be totally utilized because it was built to use a no. 6 heating fuel, is in short supply now.

T.M.C. has to either locate a supplier with enough no. 6 fuel to meet their demands or else convert to a no. 2 fuel at an additional cost.

Then too the Nixon Administration's cut back in funds will have its affects, Harris contends. Although Bromley-Heath has not felt it yet, Harris said "public housing will suffer."

On July 14, 40 African students touring America visited Bromley-Heath. One of the students, George Wandirira Byekwasco of Uganda, a bachelor of law candidate at Cambridge said "it is wonderful what they have done here."

Harris, a well known figure at the project, is frequently stopped by Bromley-Heath tenants who have a complaint.

He listens carefully and then assures them that their particular problem will be taken care of.

One tenant who, after pouring out her problem to Harris, looked at him with soft eyes and said, "I'm very grateful to you."

### Top Ten Record List

- |  |                   |
|--|-------------------|
| 1. Let's Get It On                           | Marvin Gaye       |
| 2. I Believe In You                          | Johnnie Taylor    |
| 3. Parrrty                                   | Maceo & The Macks |
| 4. It's Forever                              | Ebonies           |
| 5. Gypsy Man                                 | WAR               |
| 6. Hey You Get Off My Mountain               | Oramatics         |
| 7. There's No Me Without You                 | Manhattans        |
| 8. So Very Hard To Go                        | Tower Of Power    |
| 9. Nobody Wants You When You're Down And Out | Bobby Womack      |
| 10. I'll Always Love My Mama                 | Intruders         |
| Looking Ahead                                |                   |
| 1. Funky Stuff                               | Kool & The Gang   |
| 2. Keep On Truckin'                          | Eddie Kendricks   |
| 3. Sexy, Sexy, Sexy                          | James Brown       |
| 4. Ghetto Child                              | Spinners          |
| 5. Higher Ground                             | Stevie Wonder     |
| 6. This Time Around                          | S.O.U.L.          |
| 7. Future Shock                              | Curtis Mayfield   |
| 8. In The Rain                               | Arthur Prysock    |
| 9. Girl Blue                                 | Main Ingredient   |
| 10. Check It Out                             | Tavaras           |

- Courtesy of Mass Record Distributing Co., 633 Mass. Avenue, Boston.

## Movie Review Continued from page 13

Although, somehow the theme still shines through.

In the end we find Ivan "sitting there in limbo." He becomes the universal Black man waiting for his ship to come in. The Harder They Come is a must film for all those who are enjoying the current wave of Black films. Because of its cultural flavor, it may be one of the more genuine films to come along. Because of its music, we receive the message that the Ivans of the world will not

stop coming and challenging. This is a message to be passed on among our dispersed peoples.

Paula O. Glenn is a project tutor in English and is currently working on her M.S.W. at Boston University.

**Quitters  
Never  
Win**

## Forgotten Man of Watergate

BY ROBERT A. JORDAN

The Watergate scandal has its "forgotten man," and he is not as one magazine purports, Spiro T. Agnew.

He is Frank Willis, a black security guard whose alertness led to the arrests of those who broke into the National Democratic Committee's headquarters. As the world now knows, that criminal episode has mushroomed into the worst political scandal in the nation's history.

It was Willis, who on the night of June 17, discovered that a lock on the door of the Democratic office had been tampered with. Realizing that someone could still be inside, Willis called the local police, who arrested the Watergate burglars.

It is not every day that an \$80-a-week security guard can alter the course of US history. Since that time, Willis changed jobs in order to add \$5 to his weekly paycheck, bringing it to \$85.

It is easy for the news media to generally ignore a black person holding a menial job. After all, he could hardly compare in importance to such men as H.R. Haldeman, John Ehrlichman, John Mitchell, John Dean and President Nixon. Nor could he be mentioned in the same breath as Sen. Sam Ervin Jr., chairman of the Watergate Committee, and the eight other members. He is considered too small, too unimportant.

Yet, if it were not for Willis, there may never have been a Watergate scandal. The fact is, Willis has not been given the credit he deserves. Even most Blacks who are aware of Willis's role can't remember his name.

This reflects an unfortunate attitude in our society. His blackness and low-paying job may be among the reasons why he has not received proper recognition. Also, the news media

in general still has its prejudices. But many of them merely reflect America's own shortcomings. In all likelihood, if Willis were white, he might have received more public attention.

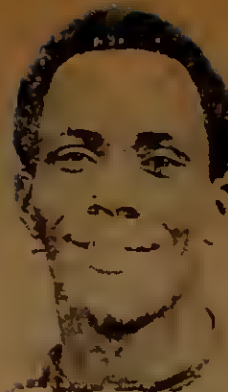
However, the news media is not alone in the mistreating of Willis. The Democratic Party, which has more to gain from Watergate than any other organization, is also to blame.

According to a news article, an unidentified party spokesman said the Democrats "have talked" about doing something for him. Apparently, they have not gone beyond the talking stage.

To most blacks, as well as whites, the Watergate scandal has been a blessing. It has, at least temporarily, stopped the Nixon Administration from turning back the clock on the black movement toward equality.

More than a few blacks feel that Mr. Nixon should resign or be impeached. But then, there is Vice President Agnew, who is hardly considered by the nation's minorities as an improve-

Robert A. Jordan is a Boston Globe City Hall Reporter. The above article is reprinted, with special permission, from the July 31, edition of the Globe.



FRANK WILLIS

This Week in  
Black History

August 19 -- Ancient peoples generally regarded Black people as skilled craftsmen, not savages.

August 20 -- Twenty Blacks brought to Jamestown; first slaves in America, 1619.

August 21 -- Nat Turner, leader of a slave insurrection in Southampton county, Virginia, killed 1831.

August 22 -- Benjamin Lundy, colonizationist and abolitionist, died, 1839.

August 23 -- African Methodist Episcopal Church incorporated, 1796.

August 24 -- More than 775 Blacks served under General George Washington, 1728.

August 25 -- The Gazette, a Black newspaper in Cleveland, Ohio, first published, 1883.

## Festival

Continued from page 13

and took the gun out of his hand and led him away. His lack of force, was naturally due to the fact that everyone realized it could have brought a riot in the already tense atmosphere.

The festival was good in that it helped to offset the general "dryness" of Boston this summer. Prior to it, people had something to look forward to and afterwards, it left something to talk about. It brought a lot of performers to Boston in one show which is good if you consider quantity over quality.

In the artistic sense, it was lacking terribly. The performers were in the most part half-hearted, which might be expected in a show with such a long roster for each night.

Fenway Park was a poor location in that the closest seats were so far from the stage and the people way in the back had my deepest sympathy. The Newport Jazz Festival New England was nice P.R. for Boston, but in the future I think I'd prefer to sit home and watch "In Concert", or "Midnight Special". At least that way, I can avoid pests in all yellow, and strained eyes and ears.

## The Book Corner (NEW BOOKS)

*THE MAN DIED* by Wole Soyinka \$8.95  
(Harper and Row)

*BOOKER T. WASHINGTON: THE MAKING OF A BLACK LEADER 1856-1901* by Louis R. Harlan  
\$10.95 (Oxford University Press)

*THE BOOKER T. WASHINGTON PAPERS*  
Volume 1: *The Autographical Writings*  
Volume 2: *1860-1889* edited by Louis R. Harlan  
\$15.00 each (University of Illinois Press)

*LEGA CULTURE*  
*Art, Initiation, and Moral Philosophy Among A Central African People* by Daniel Biebuyck \$20.00  
(University of California Press)

*TALES FROM SOUTHERN AFRICA*  
*Translated and Retold by A. C. Jordan* \$9.00  
(University of California Press)

*TOWARDS AN AFRICAN LITERATURE: The Emergence of Literary Forms in Xhosa* by A. C. Jordan \$6.00 (Univ. of California Press)

*THE ARTS OF BLACK AFRICA* by Jean Laude  
\$3.45 (paper) \$12.00 (cloth)  
(University of California Press)

*NO NAME IN THE STREET* by James Baldwin \$2.45  
(Dell Publishing Co. Inc.)

*THE FORGING OF AN AFRICAN NATION: The Political and Constitutional Evolution of Uganda From Colonial Rule To Independence, 1894-1962* by G. S. K. Ibingira \$10.00 (The Viking Press)

*THE DEATH OF WHITE SOCIOLOGY* edited by Joyce A. Ladner \$2.45

*THE DESTRUCTION OF BRAZILIAN SLAVERY, 1850-1888* by Robert Conrad \$14.50  
(University of California Press)

*PROTEST AND RESISTANCE IN ANGOLA AND BRAZIL, COMPARATIVE STUDIES* edited by Ronald H. Chilcote \$12.00 (Univ. of Cal. Press)

*COLONIAL ROOTS OF MODERN BRAZIL*  
*Papers of the Newberry Library Conference*  
edited by Danril Alden \$12.50  
\* (University of California Press)